

(3) A  
CHRISTIAN  
Letter, containing a  
graue and godly admonition to such  
*as make separation from the Church*  
assemblies in England and elsewhere.

(\*\*)

VVritten in Latine, by that most Re-  
uerend and learned man, Master Fran-  
cis Junius, Diuinitie Reader at Leyden in  
Holland, and translated into English,

By R G.



AT LONDON,  
Printed for Robert Dexter, and are to be sold  
at his shoppe in Paules Churchyard, at the Signe  
of the Brasen Serpent. 1602.

(3)

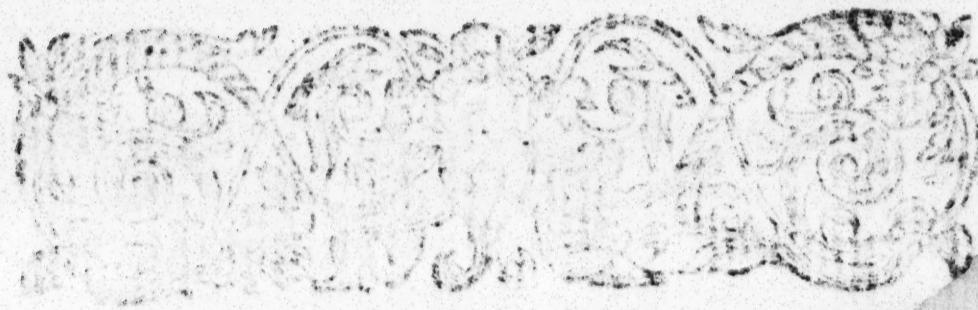
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D.S.-102.

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as well as aligning conditions

Mr. G.



1. 1000000000 I am not fit  
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## To the Christian Reader.

**S**VCH as of late yeares haue rent them-selues from the holie seruice of God, vsed in the publique congregations and Churches of England, being destitute of any sound warrant from the worde of God, haue sought from time to time so much the more earnestly (as the manner of such is) to shroude themselues under the shadowe of humane authoritie. Hence it came to passe that master Francis Junius, a man of great learning and godlinesse, was solicited by some of them (as may appeare by these letters ensuing) in the yeare 99. to be a fauourer of their erronious opinions and of their unchristian disordered and vndutifull proceedings: whose answere, being deliuered by himselfe to a religi-ous and worshipfull knight, and so comming to my bandes, I haue presumed to communicate with thee, by the motion of some godly and well disposed, hoping that through the blessing of God, and thy prayers it may prooue a good meanes to stay such as are wauering, to confirme such as doe stand, and to recouer such as are fallen. For although he doe not enter into an exact di-

4459 18. ATTITUDE

3 ottobre 1910 e 1911  
della marina militare allora in servizio  
e quindi non più in servizio  
o che non più esistono.

D.S.-102 -

1878. Oct 10. - A. L. Smith, Esq.,  
of New Haven, Conn., has  
arrived at the Hotel  
Metropole, New York,  
and will remain there  
until Saturday evening.  
He will be at the  
Hotel Metropole, New York,  
on Sunday evening.



1. *Prosternon* *luteum* *L.*  
2. *Prosternon* *luteum* *L.*



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## The Epistle

cussing of the question with arguments, obiections, and answeres: yet he vseth a very graue and godly admonition, which is oftentimes of greater fruite, then a long and learned disputation. And whofoeuer doth diligently studie the booke of God, shal finde, that the holy Prophets & Apostles do in manie places insist upon a plaine & simple asseveration of the truth rather then vpon multitude of proofs & argumēts. Besides, if we obserue the story of the holy Martyrs of our own Church & others, we may perceiue that by the sound profession of their faith, and suffering for the same, they haue glorified God and aduanced the kingdome of Iesus Christ aswell as others haue done by arguments and reasons. And yet notwithstanding if thou do well obserue these letters of master Iunius, thou shalt finde in them not vaine and emptie wordes: but waightie and sounde reasons grounded vpon the holie Scriptures of god. Thus praying thee to take these first frutes of my poore laboures in this kinde in good part, and beseeching god to giue a blessing hereunto; I bid thee heartily farewelle in the Lord.

Thine in the Lorde, R. G.

**Grace mercie and  
peace from God the father and our  
Saviour Iesus Christ.**



H A V E received of late (beloued brethren in Christ) a little booke by one of your compaine; which is intituled, *A confession of faith of some English men banished in Belgia*, and haue knowtie your desire partly by the speach of the same messenger, partly by the preface of the writing. But as concerning my selfe, beloued brethren, whom peradventure yee haue thought meete to be appealed vnto a part, I verily see not how much I can doe in this cause, or how I can fyn your purpose. For I knowe that now long since euery man doth abound in his owne sense; and that those that are otherwise minded are so farre to be borne with, holding the heade and foundation, till the Lord reueale things further vnto them. I know it is my part not to play the busie body; but that I shoulde serve the truthe and charite in my standing and measure which the Lord hath bestowed vpon me, in Christian modestie and simplicitie, as farre as my skil and habilitie wil stretch vnto. Certainly when I considered more diligently, I thought nothing more comodious or more safte both for you and for my selfe, publickly in all this matter; then that we shoulde embrace a holy silence. Yf there be any thing wherein we be offended, let vs commit our cause to the Lord, the author of our faith, and righter of our cause. But because after a sort, you will not suffer me to be silent, and to condole in secret for the woundes of the

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Church, which is rent more then inough, by actions thrust forth  
in publick in this our age; I will declare faithfully, and with a  
good conscience before God what I thinke: beseeching him who  
is author of peace and truthe that he would leade both you and me  
alike into all truth according to his promise, & also dispose each  
of our mindes and affections to interpret brotherly one anothers  
requestes, answeres, admonitions; and finally all our duties, al-  
though( as it comineth to passe, and is incident to man) disagree-  
ing from our sense and taste. I obserue therefore that there are  
three chapters in your little booke, wherein you desire our coun-  
sell and iudgement. The first is that heade of doctrine which you  
professe in your little booke. The second is the fact whereof yee  
haue accused the English Churches. Lastly the third is, the con-  
clusion which you inferre by comparing that your doctrine with  
that practise of England; namely that yee cannot with good con-  
science entertaine a communion with those Churches, but that  
yee doe abhorre them with all your heartes. Therefore I will speak  
briefely of these 3. things, entreating you brotherly to take my an-  
swere in good part. I maruell that the point of doctrine, or little  
booke of your confession, beloued brethren, is sent ouer to me: I  
maruell that it was sent ouer to all the studets of holy Scriptures in  
all Christian Vniuersities; for if there be a certaine couenant of doc-  
trine as you pretend it, truely I do not see what need there was, that  
you should set forth a newe confession in this present of holy and  
auncient doctrine. But if there be a dissencion peraduenture in the  
doctrine, or rather a difference, the same ought not to bee dis-  
sembled, if so be that yee thought it necessarie, that your doctrine  
should be declared. Besides, in that you send to mee; yea that  
you send to the publicke viewe of the whole Church. I maruell,  
brethren, yea I greatly maruell, what your meaning should bee,  
both in respect of the ende and the fact: For if yee haue set it  
forth to that end, that yee might purge your selues, I pray you  
brethren, wherefore doe yee desire, to purge your selues with so  
many soules; who neuer could knowe you as yet to bee accused;  
which can neuer take knowledge of the right or wrong of your  
accusation; and who are not called ynto it by any lawfull means;

and

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and (that which is worse) wherfore would yee haue that done before so many enemis to God and the Church, who thist after nothing so much as the bloode of the Church of God, and doe reioyce that we vndiscreetly do cause a publishing of these wouds that by these wounds they might spoyle the Church, that pretious bodie of Christ, of the bloode of veritie, and iuyce of charitie. Finally, why doe yee this before so many weake ones, who not yet knowing, that yee are borne (as I may so say) are offended, rather with a carasselike stink of schismes in the Church, before they knowe certainly the bodie whereunto they may cleave? Alas brethren, is your purgation so much worth vnto you that therfore the publicke good of the Church shold bee brought into so greate danger. A Christian an humble, and godly minde ought to bee otherwise affected, and setting aside the respect of their owne priuate good, instantly so to determine, that the earth shold rather swallowe them vp (as the Poet saith) and let mee rather bee accursed for my brethren, then that by me, and for my credit sake one of these little ones shold be offended and kept from comming to Christ, and abiding in Christ my Saviour. Verily let what will of my estimation goe to wracke, who am a Christian, let me be trampled vnder all mens feete, so that by my fact, I take nothing from Christ, no not the least thing from his bodie. And that you my brethren, should determine and resolute, to bend all your coults to this end; I am as strongly perswaded, as he that is most. But what end haue yee in coynon? alas for griefe in this particuler case (pardon if I speake more freely, for yee would haue me to speake) yee seeme to haue erred: for herein, if I see any thing, the contemplation of your particular cause hath deceived you, which thing yee your selues without doubt will marke if ye would goe a little from that your particular sense.

I haue shewed that there is some errour in that end. Let vs come to the fact. In the fact yee haue framed a purgation of your selues. That thing is denied to none, if there shall be a cause, if a measure, if a place, if a time. But wherefore with mee brethren, who doe neither heare these accusations of yours: neither if I should heare them, would I receiuethem rashly? Wherefore in pub'ick?

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where yee knowe that it falleth out for the most part, that they who purge them selues, before they be accused, eyther betray the selues, eyther raise such suspicions against them selues as they can not afterward easily wash away. Yee knowe that the publicke voice is neither a iust judge oftentimes, nor at any time almost a lawfull Judge ; so greatly doth malice preuaile and beare sway in the publicke. Therefore yee appeale to these Judges, who can neither judge, nor take knowledge : finally, they are not onely no Judges, but not so much as witnesses : so the priuate cause is not furthered, and the publique is many waies hindered. Yee will say then, who shall bee ? What judges, what witnesses shall wee appeale vnto ? Your owne preface shall answere yet for me. For when ye pronounce that ye haue found a place of rest by the mercy of God in these places (ye doe acknowledge I thinke your owne words) ye plainly signifie two things. One, that if ye haue found a place of rest, ye shall doe wisely, if ye doe not stirre, where ye may be in quiet. The other that where you haue a lodging, and a quiet seate that there yee must also be judged, there you must receiuie the iudgement of your doctrine and faith, if ye will haue the same lawfully knowne and approued. Ye are in a Church furnished with the seruants of God, whose pietie, learning, and brotherly loue to the members of Christ good men doe know. It is an vnlawfull course verily, to omit those among whom yee are, and to appeale to another Church, or to the whole publike state, or to me who am a weake member therein, either in part, or in common. This order is godly, iust, lawfull, and tendeth to the peace, and edification, which you ought first modestly to regard, and to which I being a weake brother, am bounden by brotherly duetic, to all my brethren, that goe astray, and not to be caried headlong, and to rush vp on the knowledge of these things by this meanes offred ; besides all equitie and good order. Till ye shall doe that, I admonish, exhort, pray, and beseech by the most sacred & holy name of Christ, that ye would not appeale to me, neither to any other, neither to the whole Church : for by this preposterous course (as we may so say) ye do not disburthen your selues, as ye thinke, of enuy and blame

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blame (if there be any) but ye doe burthen your owne cause, to which I will bring no prejudice. Let them speake first, with whom yee sojourne, whom yee deny not to be your brethren. But if peraduenture they shall not satisfie you, or yee shall not satisfie them, then let a new course be taken by lawfull order. This no good man will denie, but till this be attempted, it will be unprofitable to you, and hurtfull to the Church, to take another course. But neither I, nor my Colleagues, nor other wise men, will ever be so impudent as to prevent or take this thing out of the hands of them, to whom the knowledge thereof doth of right appertaine. And so much of the doctrine, I come to the accusation which yee w<sup>e</sup> write in this accusation beloued brethren, I doe louingly entreat you, that yee would not take it in ill part, if I doe admonish yee, of a few things which I thinke, I may of right doe, first, what need is there, that yee should accuse them? Yee haue giuen place, yee haue (as wee may so speake) passed ouer into another Court, wherfore haue yee giuen place? No body desircth to know, or doth trouble yee. If wrong be done you, in England (that I may grant it that is done, for it belongeth not to me to affirme or deny who haue not knowne it) yet they doe not prosecute this iniury yee being departed from them. What compelleth you to be moqued, and to take vpon you, the burthen of accusation? Why are yee not quiet being without the daunger of any hurt? Why doe yee not rather passe ouer the injury that is past? Why doe yee not rather bear it (if there be yet any hope in silence) then to mooue that which is in rest? It is plainly a Christian part, if yee beare it, and a prudent part, if you abstaine from stirring the euill that is well appeased, an impudent thing, if yee doe contrariwise. And to what end I pray you is it? To the end that yee might purge your selues. But here is no man that doth repeate anew, or lay these accusations against you. Wherfore scruech this purgation? that yee may be even with them against whom yee complain. But this is not the part of a Christian. I doe not think that this is your meaning. Is it to reforme them? This indeed is an holy endeour. But if yee could not doe this,

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when yee were present, consider what yet may doe when yee are absent. But first of all consider with your selues, by what meanes yee take this way, namely to accuse to me, to other to a publike place in the theatre of the Church, in the cirele of the world. Ah beloved brethren, was it euer heard of, that any priuate man (to say nothing of a great communitie) was euer amended by this course. Further consider I pray you before whom yee bring these things, I will say of my selfe, to whom alone yee will commit this your little booke; I know not whether in this your little booke yee appeal to me, as to an intercessor, or examiner, or a Judge. For if as an intercessor, were it not better that your complaints were kept secret, then layed open (which tendeth to reproch) and the Church of Christ, innumerable soules, weake, strangers, to be beaten with the types of your impression. It is most manifest, that they against whom yee deale, will be more provoked by these grievous things. If as an examiner, by what right can I doe it? who haue no lawfull authority from God, from the Church, from the Magistrate, or from both the parties: neither if it should be committed, would I easily accept it; I am so priuie to my selfe, of my owne insufficiencie: for who am I? or what am I? that I should be able, throughly to see euery particular thing, concerning you, and them, which are required to a full examination. And this the right course of examination doth require, otherwise (as Seneca wisedly faid) he that iudgeth one party being not heard, albeit he iudgeth that which is right, yet he is vnjust. Yee are not a little deceived in this your iudgement beloved brethren. Yee almost do me an injury, when ye call me to be a busie body, or think that I wil take vpon me the part of an examiner, or (that which is more subiect to enuie and farre from duetie) of a Judge. And brethren, that which I say of my selfe, thinke that is the answere of other brethren in Churches and Universities. No wise man will easilly goe downe the steps, or climbe vp to the state of judgement. Concerning your faith and doctrine something may be said, if you expound it, and if the thing be done in order. For touching the accusation of your countreymen, and of matters passed to and fro; no wise man by my consent, wil take vpon him the burthen of judging. And for Gods sake, consider the euent of this

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this fact. For I pray you whom would it profit if that were done which yee desired? Certainly neither would it profit you nor them, nor these with whom ye sojourne, nor the Church of God. Contrariwise whom would it not hurt? This thing would set you more on fire: it would more alienate them whom yee injuriously traduce to be estranged from you. For this is not the way of teaching, nor of informing, nor of seeking reconciliation. To rent the good men whose hospitality yee doe commodiously yse, or to divide them from you, or amongst themselves (which duetie they haue not deserved of you by their holpitalitie) will make that impudent man which should vsurpe this authoritie a scorne to ill tongues, while good men would pittie his vaine labour and your vaine expectation. Lastly (that I may also adde this, marke brethren, how sincerely and brotherly I deale with you) albeit you might and would lawfully both of your faith which yee declare and also to give sentence of the fact of the accusation which yee bend against your Countreymen: Yet yee by this course and manner of dealing haue taken from me that which yee require touching your fact. Ye will maruaile perhaps at that which I say, and yet it is so. For you doe so require my iudgement as you doe also require the iudgement of all Students and Vniversities in common; then you doe not desire that I should doe it alone: but if particularly, do you thinke that any of vs will be so mad, that when the iudgement of so many goodmen and diligence is desired, some one *Patemon* should take upon him the chiefeſt parts: and should by him ſelfe ſpeake of that thing, which is required of ſo many as learned: yet better learned, and better furnished with pietie, iudgement, and expeſience, which requifeth a ſerious conſultation, an holy conmunication, and a ripe inoffenſive iudgement. But of the third thing what ſhall I ſay? touching the concluſion which you draw from theſe, that is, from those premaſſes, if I ſhall yet determine any thing on either ſide, it were utterly vniuft. Wherefore? I verily brethren ſuspend my iudgement in this cauſe even as God & nature, & reaſon, and al lawes command me to do. Ye know the cauſes by theſe things which ye haue now read, & ſhal leaue beſides by other things which God ſhal miſter unto you (I hope) by the ſpirit of trueth and wiſdome. I ought

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not to iudge with my selfe of mattes vnyknowne, at least not so euident, neither yet with such forward boldnesse to pronounce among you or others, the matter being not sufficiently manifest to my selfe. God knoweth and iudgeth them which stand or fall, as many as are his seruants. Otherwise I trust yee are not ignorant that there are three things which even from the verie infancie of the Church, the holy fathers would haue to be distinguished by the word of God, among the people of God; namely, faith or doctrine, conuerstation or manners, and the order of discipline. And all wise men haue taught that with one consent, and deliuered it to posterite, that where the foundation of the truth of doctrine remaineth, which is the piller of saluation although with most corrupt manners and discipline, there the Church remaineth, & that no man ought rashly to separate himselfe fro that Church (whiles he may tarry in it without shipwracke of faith and conscience) or take from it the name of a Church, especially seeing euery Church consisteth of Pastors and flockes, which if some Pastors or Prelates trouble, yet it is vniuste that this name either should be taken away from the other Pastors, which Christ doth witnesse by the doctrine of truth, or from the flocke which Christ hath purchased with his owne bloude, and doth daily sanctifie with the washing of the newe birth by the worde. This ought to be sufficient for you if any thing offend you at home. Now the fatherly & mercifull prouidence of God hath prouided for you elsewhere. Certainly whiles yee inveigh against those Churches, yee shal make that your cause neuer the better, neither more probable with good men: which thing if yee haue not yet considered and conceiued by my advise and counsell, and by the admonition of those which wish you wel; experience it selfe at last (God grant it be not to late, and informe you in good) will prooue all these things vnto you. For by the trueth of doctrine, holinesse of life, by the worke offaith and patience, and by the dueties of charitie euen towards them of whome yee professe that yee are wronged, yee shall rather approoue your selues and your cause, then by outcryes and publishing of writings, euen as our Sauiour is saide to bring iudgement to victorie not by filling the streetes with shou-

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## A Christian Letter.

ting and clamours, but by blowing gently into the smoking flax and tender handling the bruised reede : which thinges seeing they be so, I beseech you most louing brethren in Christ by that most holie name of Christ which yee professe, by those bowels of mercie, wherewith Christ hath embrased vs from on high, that yee would thinke of another course, that yee would take another way to edification to saluation to peace. If there be any consent shake not your faith, which is not to be winnowed againe by new reasons. This course is suspitious, but if it must neede be sifted let it suffice you that it be first approoued by those seruants of God among whome yee dwell : this is certainly a lawfull course : Forgiue the former iniurie if any haue beeene by Christian charitie to them from whom yee haue receiued the same, & hide them from others by Christian wisdome. There is no feare, that by so doing yee shall suffer violence : God will enlarge your harts by the spi-  
rite of charitie most coniunctuously. Looke to your selues that o-  
uercomming al sharpnesse and al bitternesse of minde yee may be acceptable to Christ and profitable to the Church ; and that the odour of your pietie may be spread in speach, in life, in order to all the godly most sweetely without the stench of enmitie and schisme. Judge not that yee be not iudged: But abstaine from those heauie conclusions and determinations( as they call them)against other men, neither labour either to get Abetters or partakers in that your former iudgement( which would be saide in you to be a spice of faction in them of impudencie, or else to drawe them to an vnseasonable, vnciuill, inconuenient or dangerous deliuerie of opinions. Pitie your selues I beseech you (most louing brethren ) and the whole flocke which is gathered among you ; haue pittie of them whome thorough error & infirmitie yee cry out be hurt. Pitie your entertainers among whome it were a most iniurious thing that ye should sowe these tares ; especially being admonished. And it would be a greate indignitie by clamours and writings to brede in them suspicions and sinister opinions, eyther of your selues or of those your aduersaries (as you count them ) or els of both. Finally pitie the Church of Christ , which verily it is not comely,nor expedient neither in any case tolerable among so ma-

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ting and clamours, but by blowing gently into the smoking flax and tender handling the bruised reede : which thinges seeing they be so, I beseech you most louing brethren in Christ by that most holie name of Christ whiche yee professe, by those bowels of mercie, wherewith Christ hath embrased vs from on high, that yee would thinke of another course, that yee would take another way to edification to saluation to peace. If there be any consent shake not your faith, which is not to be winnowed againe by new reasons. This course is suspitious, but if it must neede be sifted let it suffice you that it be first approued by those seruants of God among whome yee dwell : this is certaintely a lawfull course : For give the former iniurie if any haue beeene by Christian charitie to them from whom yee haue receiued the same, & hide them from others by Christian wisdome. There is no feare, that by so doing yee shall suffer violence : God will enlarge your harts by the spi-  
rite of charitie most commodiously. Looke to your selues that o-  
uercomming al sharpnesse and al bitternesse of minde yee may be acceptable to Christ and profitable to the Church ; and that the odour of your pietie may be spread in speach, in life, in order to all the godly most sweetely without the stench of enmitie and schisme. Judge not that yee be not iudged: But abstaine from those heauie conclusions and determinations( as they call them)against other men, neither labour either to get Abetters or partakers in that your former iudgement(which would be saide in you to be a spice of faction in them of impudencie , or else to drawe them to an vnseasonable, vnciuill, inconuenient or dangerous deliuerie of opinions. Pitie your selues I beseech you (most louing brethren ) and the whole flocke which is gathered among you ; haue pittie of them whome thorough error & infirmitie yee cry out be hurt. Pitie your entertainers among whome it were a most iniurious thing that ye should sowe these tares ; especially being admonished. And it would be a greate indignitie by clamours and writings to brede in them suspicions and sinister opinions, eyther of your selues or of those your aduersaries (as you count them ) or els of both. Finally pitie the Church of Christ , which verily it is not comely,nor expedient neither in any case tolerable among so ma-

## A Christian Letter.

ny and greeuous wounds which are giuen vnto it to be further gal-  
led with this particular wound. So let God almighty lone you and  
Jesus Christ that most mercifull Lord, and our Sauour be merci-  
full vnto you. And if I shall be able to doe any good in the pub-  
licke cause and in your cause : assure your selues that I will spare  
no diligence, no labour, no paines ; that you with vs and all tog-  
ther may be filled with sanctimony (without which none shall see  
God) with the good things of the Lord in his house, and before his  
face. And the God of peace which hath raised from the dead our  
Lord Iesus that great sheepeheard of the sheepe, by the blood of  
the eternall couenant, make you perfect in euery good worke to  
doe his will, working in you, that which is acceptable in his sight  
by Iesus Christ, to whom be glorie for euer and euer, Amen. And  
I pray you brethren suffer this word of exhortation, which I haue  
briefly written vnto you. The grace of God be with you all, A-  
men. From Leyden this Saturday the 9. of January. 1599.

Jan. 9. { 1590, 1 ii 2.  
{ 1598, 9 ii 8.  
{ 1599 } - ii 5.  
600 }

Tours in the Lord  
Francis Junius.

**FINIS.**

